into this world to be a child of endless divine wrath and an inheritor of everlasting sinfulness and punishment. On the other hand, man is truly and really the very offspring of God's Holy Spirit; every man is God's truly begotten son, born with the inheritance of the Divine. By birthright, by the very nature of our being, we are His sons and daughters, not ransomed and adopted, but born into His family and certain sooner or later to become holy even as He is holy and to inherit all the bliss which belongs to moral perfection.

God, being Love, the whole Love, and nothing but Love Himself, has made man the partaker of this unspeakable gift. Love in man is accordingly the second sight with which he can behold the priceless pearl in the dew-drop, enjoy regal glory in the rainbow and treasure flowers as the love missives of the Beloved inscribed in coloured ink on living enamel.

It follows therefore that in all His vast creation around us, the human heart, which the Rishis describe as "*The City of Brahman with five gates,*" is dear unto God as His favourite abode, as His sweet home and the human soul is elected of Him as His sacred shrine, as the Holy of Holies.

Notwithstanding our countless blemishes, deformities and
impurities, He, the *Brahmandanadha,* the Lord Supreme
of the whole cosmic cycle of being, establishes Himself in
the heart and soul as an ever-besetting and fragrant Reality.
Is it given to us to receive and enthrone Him as the Lord of
our hearts ? Yes ; it is vouchsafed even to the vilest of sinners
thus to instal Him in the heart, be it ever so stained and
contaminated with the blackest of sins. He is not a God to
condemn and reject; but He is the God to cleanse and brighten,
to revive and restore, to forgive and re-embrace. He comes
uninvited ; He abides with the intense eagerness of personal
solicitude a id if the front door is perversely shut against
Him, He manages to enter into each individual by the